LEVEL ONE

Price Twopence

2s. 6d. per annum post free

The Non-Subscribing Presbyterian

No. 396.

OCTOBER, 1939.

Library of the
UNITARIAN
FOR THE MINISTRY
Berkeley, California

"WITH WHAT MEASURE YE METE, IT SHALL BE MEASURED TO YOU."

By courtesy of Mr. Joseph Bibby.] [*Drawing by E. J. Sullivan, R.W.S. R.E.*

GOD. THE SOUL. THE WORLD.

"Canst thou by searching find out God."—JOB XI. 7.

CONTENTS;

NOTES AND NEWS	Page 118	"WHAT WE OWE TO THE JEWISH RACE"—PRIZE ESSAY	... 122
HARVEST NOTICES	... 119	REVIEWS	... 123
REPORTS	... 120	HISTORICAL NOTES—H. J. F. ORR ...	... 125
CORRESPONDENCE	... 121		

NOTES AND NEWS.

The front page picture illustrates Luke iv. 38: "With whatsoever measure ye mete it shall be measured to you again," enjoining a liberal spirit while indicating the re-action. It applies to other dealings beside those of the market; to our thoughts, words and judgments of others, to criticisms which look out for flaws, or to those of kinder nature, which perceive the pearls. The picture itself needs no more explanation than gold requires gilding. The boy in the foreground with his ass has evidently come in from the country a long way. "One touch of nature makes the whole world kin"

* * *

The opening of September, as was anticipated, has meant the opening of war. In Gethsemane the prayer "Let this cup pass," was not answered, "but there appeared an angel strengthening him" We are silent, at the time of penning these words, in the solemn presence of an ordeal, the extent o which is bound to deeply affect the life of each one of us

* * *

Our churches have their programmes drawn up. Harvest thanksgiving services and other items have been planned for, and to keep us calm and collected whatever is happening around us there is no better remedy than, as far as possible, to carry out our plans, for God has bestowed His goodness upon us and in His wisdom and love has made provision for us, and with true and thankful hearts we offer unto Him, who is the Giver of all, the tokens of His own life-giving gifts bestowed upon us.

* * *

November, 1939, number published on October 27th. Copy sent in before October 20th, will be received by Rev. John Barron, Ballywalter, Co. Down.

* * *

PULPIT SUPPLY.—The Rev. W. Eakin, 103 Greenore Street, Belfast.

"We believe that God is Love, and Power, and Truth and Light; that perfect justice rules the world; that all His sons shall one day reach His feet, however far they stray. We hold the Fatherhood of God, the Brotherhood of man; we know that we do serve Him best when we serve our brother man. So shall His blessing rest on us, and peace for ever more."

* * *

Next Ministers' Conference, October 2nd, 1939. Meet at Dr. Agnew's at 2 p.m.

* * *

Will our friends who see to the sale of this Magazine, kindly endeavour to get new subscribers.

YORK STREET ANNIVERSARY.

SUNDAY, SEPT. 17TH.

At the hour of opening, Church, gallery and hall were packed. The address was heard all over the building. In the entrance were certain novelties, a device with an illuminated model of the Meeting-House rising up a grove to mark the contributor. A black-board appealing for a siver collection at present service. All very original.

SUBSIDY FUND.

Contributions should be addressed to Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

"Strategy is the art of concentrating decisive force at the decisive point at the decisive moment"—Rt. Hon. N. Chamberlain.

To which we would add, "Religion is the art of doing the right thing at the right time and in the right place—harmony with the Divine Will."

HARVEST THANKSGIVINGS.

As we desire to have the list as complete as possible, would Ministers and Secretaries kindly send in, as early as convenient, Date, Place, Time, Preacher.

Crumlin.—The Harvest Services at Crumlin will be held at 12 noon and 7 p.m., on Sunday, September 24. The preacher will be the Rev. C. J. Montgomery of Holywood.

Larne.—24th September, at 11-30 and 7. Preacher: Rev. W. R. Wilde, M.A., B.Sc.

All Souls', Belfast. — October 1st, 1939.

Ballyhemlin.—Oct. 1st, 3-30 p.m. Preacher; Rev. John Barron. Belgravia, Quartette.

Banbridge. — First Presbyterian Church—October 1st, 1939—12 noon and 6-30 p.m. Preacher—Rev. Chas J. Montgomery, M.A. (of Holywood).

Downpatrick.—October 1st, 11-30 a.m., 7 p.m. Preacher:—The Rt. Rev. J. Glynne Davies.

Dromore.—Sunday, October 1st, at 12 noon and 6 p.m. Preacher: — Rev. John Hinkins, M.A., Crumlin. Monday, at 8 p.m. Preacher:—Rev. Chas. Simpson, Ballee.

Killinchy.—October 1st, 12-15 a.m., 7 p.m. Preacher:—Rev. A. M. Bell, B.A.

Moneyrea.—October 1st, 12 noon and 7 p.m. (Electric light to be turned on at evening service). Monday—October 2nd, 8 p.m.

First Church, Belfast. — Sunday, October 8th, at 11-30 a.m., and 3-30 p.m. Preacher: Rev. R. W. Wilde, M.A., B.Sc.

Greyabbey.—October 8th, 3 p.m. Preacher: Rev A. M. Bell, Killinchy.

Clough.—Sunday, 15th October, 1939—11-30 a.m. and 3-30 p.m. Preacher: Rev. Jas. Shaw Brown.

Belfast Domestic Mission. — 15th October, 11-30 a.m., and 3-30 p.m. Rev. W. Osborne-Rowland. 3-30 p.m.—Praise Service. Rev. C. J. Montgomery, M.A. (Holywood).

Ballee. — Sunday, October 15th, at 11-30 a.m., and 3-30 p.m. Monday, October 16th, at 7-30 p.m.

Ballycarry.—October 15th—Morning 12. Preacher: The Minister. Evening 7. Preacher: Rev. John Hinkins, M.A.

Newtownards.—October 15th, 3-30 p.m. Preacher: The Very Rev. E. Savell Hicks, M.A.

Holywood.—Oct. 22nd—11-30 and 7. Preacher: Rev. R. W. Wilde, M.A., B.Sc.

Antrim.—October 22nd, at 3-30. Preacher: Rev. W. Howard Payne.

Ravara.—On Sunday, October 29th, at 3-30 p.m. Preacher: Rev. A. M. Bell, B.A. of Killinchy. Monday evening—October 30th, at 8 o'clock, when the preacher will be the Rev. J. D. Davies.

Resolution passed at a Pro-re-Nata Meeting of the Association of Irish Non-Subscribing Presbyterians and other Free Christians, held in Belfast, on 19th June, 1907:—

"That this meeting of the Ministers and specially appointed Lay delegates of the Congregations at present connected with the Association of Irish Non-Subscribing Presbyterians and other Free Christians, agrees to the Federation of the said Congregations under the designation: 'The Non-Subscribing Presbyterian Church of Ireland.'

"Provided that nothing contained in the said scheme for the Constitution of the 'Non-Subscribing Presbyterian Church of Ireland' shall be construed or taken as in any way affecting the Names, Property or Endowments of any kind or description whatever of the existing Synods, Presbyteries and Congregations respectively, or of the use, distribution, or application of such Property, Funds, or Endowments."

Say what is prayer when it is prayer indeed?
The mighty utterance of a mighty need.
The man is praying, who doth press with might
Out of his darkness into God's own light. —R. C. TRENCH.

REPORTS.

First Church, Belfast.—It was a great pleasure to have with us, on Sunday, September 3rd, our former pastor, the Rev. H. J. Rossington, M.A., B.D., of Birmingham. Mr. Rossington travelled over at a most anxious time, and at no little inconvenience, and even risk, to himself, in order to conduct the Malcolm Memorial Service at the Stanhope Street Mission. He occupied the pulpit at First Church in the morning and evening. We feel deeply indebted to him for this generous service, and were glad to renew the happy acquaintanceship of former days. In view of existing (war-time) conditions, it is difficult to speak with any certainty of future events. It seems desirable to arrange Church services in such a way as to allow worshippers to reach their homes before dark. With this in view, we have decided to commence the evening service at 6 p.m., until Sunday, October 8th (the Harvest Services), on which day it will be brought forward to 3-30 p.m., and continued at this latter hour for the next month or two. Some dislocation and inconvenience is inevitable under the circumstances, but it is hoped that members and friends will accommodate themselves to the new conditions, and do their utmost to ensure that the services are continued successfully and with undiminished numbers. The Women's League has decided to meet on the first and third Wednesdays of the month, at 3 o'clock. The Junior Women's League is meeting each Wednesday, for the present, at 8 p.m., and the choir continues to meet each Thursday at 8 p.m. Half-yearly Communion will be celebrated on Sunday morning, October 15th.

Ministers' Conference.—The 333rd meeting took place at Raloo on Monday, September 4th, the host being the Rev. John McCleery. The day was one of the most beautiful and it was hard to realise, that in the presence of such absolute peace and quiet that somewhere on the Western Front, war had opened; and prior to the meeting news had arrived of the sinking by a torpedo of the "Athenia." There was a very good attendance. Rev. John Hinkins, M.A., of Crumlin, gave an exposition on Romans xii, 4 and 5, in which was concentrated a considerable amount of valuable and lucid thought. Shifting the metaphor he substituted for to-day, "a piece of machinery," and dealt with the value of a single cog to the whole mechanism. The cog did its work at the right time and at the right place. In the discussion which followed, it was remarked that the address had practically contained the sum and substance of the gospel. The demands of the present catastrophic times on the ministry were contemplated and a very helpful interchange of views, and intentions with reference to programmes of work found expression. Raloo is a land of "far distances," and what remained of the afternoon was availed of, to take the opportunity to be out in the open air. Returning to the Manse, it was found that a most excellent tea had been laid out by Mrs. McCleery and Mrs. Thomas Munn. The next meeting will take place at Dr. Agnew's at 2 p.m., on October 2nd.

The Ulster Hall being required by the Corporation for other purposes, the Anniversary Service on September 17th was transferred to York Street Church.

EVENTIDE.

I like to stroll at eventide,
When daily toil is done,
I go to spaces fair and wide,
And see the sinking sun.
I like to roam by pastures green,
Where gladness greets my soul,
For Nature is not cold or mean,
She never asks a toll.

I like to walk midst country air,
In coolness of the night,
And just to think without dull care,
As the Moon sheds forth its light.
I hope to stroll at eventide,
When days of toil are o'er,
—I'll go to spaces fair and wide,
Until I am no more.

—M. LYNCH (Dublin).

"I washed my steps with butter."—Job xxix, 6.

CORRESPONDENCE.

BELFAST DOMESTIC MISSION.

To the Editor, "Non-Subscribing Presbyterian."

Dear Sir,—May we, through the hospitality of your columns, extend our grateful thanks to all who contributed to the Malcolm Memorial Brass, which was unveiled at the Mission on Sunday, September 3rd.

Subscriptions totalled £17 15s 6d. After payment of all expenses, a sum of £2 16s 0d remains in hand, and with this we propose later to purchase some brass flower vases for the Mission.

The service on September 3rd, was well attended, in spite of the unfavourable weather. The Rev. H. J. Rossington conducted a service in every way fitting for the occasion, and we are deeply grateful to him for travelling so far, and at such an anxious time, to do us this service.

We append below a complete list of subscriptions, as promised, and would once again extend our cordial thanks to all doners.

£1 1s 0d—Mrs. Hume; Miss S. Malcolm.

£1—T. J. Carr; Miss E. W. Campbell; Miss Hutton; Mrs. McGuire.

10/—J. J. Bell; Mrs. F. J. Davidson; W. McCafferty; Alexr. McCann; Robertson, Ledlie and Ferguson, Ltd.

5/—Rev. A. L. Agnew; Lord Chief Justice Andrews; Mrs. Bryce Smith; Miss K. M. Dobbin; J. R. McCafferty; Miss A. McKisack; C. J. McKisack; T. H. McMurray; Mrs. Sharman Neill; Miss L. M. Patterson; Mrs. A. Robinson; Miss Edith Rogers; F. H. Rogers; Mrs. Eustace Thompson; John Wilkinson; Rev. R. W. Wilde.

3/6—Harold Thomas.

2/6—Miss Armstrong; W. T. Barry; Miss Ervine; Mr. and Mrs. D. Ervine; Mr. and Mrs. S. Ervine; Miss Garrett; Mrs. K. Hadow; Miss A. Haffern; Mrs. Hill; Mrs. E. R. Jackson; Miss M. Laird; Mrs. Leith; Misses Lowe; Miss Luke; Miss MacGiffin; John McKelvey; J. Mackenzie; Miss M. K. Mc Kisack; Robert Martin; Misses Montgomery; Mrs. W. Newman; Miss K. Roche; J. S. Rodgers; W. Roberts.

2/—Miss Carmichael; Mrs. C. S. Dudgeon; Miss Hogarth; Rev. J. A. Miskimmin; Miss Mulligan; Miss O'Neill; Mrs. J. F. Orr; Rev. W. O. Rowland; Miss Service; Mrs. Sherlock; Mr. Simpson; Mrs. Simpson.

1/—Mrs. Bell; Miss Greta Bell; Mrs. Blair; Mrs. Brown; Mrs. Crawford; Mrs. Crockart; Mrs. Forster; Mrs. Fulton; Mrs. Green; Mr. Kerr; Mrs. McClean; Mrs. Mc Manus; Mrs. Monton; Miss F. Newman; Mrs. Skellen; Miss Stewart.

We are, Yours sincerely,
For the Domestic Mission Executive Committee:—
(Rev.) REGINALD W. WILDE, Chairman.
(Mrs.) FLORENCE NEWMAN, Secretary.
(Mr.) J. MACKENZIE, Treasurer.

HOW A SONG WON A MANSE!

Strictly speaking a Manse is four acres of land, 'sufficient to keep a cow and a horse,' which John Knox laid down to be apportioned to the minister in every parish. In time a house built upon it got also the name of 'Manse.' Dr. Henry Montgomery, founder of the Remonstrant Synod of Ulster, sang a song, it may have been at the Masonic festal board, at which Lord Dungannon was present. His Lordship was so well pleased with the song, that he asked Dr. Montgomery if there was anything he could do for him. Dr. Montgomery replied that he wanted ground for a Manse at Raloo. Lord Dungannon at once offered him four acres, from the stream that flows under the bridge at Raloo Four Roads inclusive of that on which the Manse-house now stands, to be held in perpetuity at a nominal rent.

The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

WHAT WE OWE TO THE JEWISH RACE.

I do not propose to start by tracing back into the dim ages what we owe to the Jewish race, but let me give you a brief outline of what the world owes to the Jews in more modern times, for of all peoples on the face of the earth, the Jews are the most historical and international.

When the Jewish people were scatterred over the world, wherever they got freedom to dwell there they formed a community apart, a life different from the rest of the citizens in that particular country, closing themselves together in order to keep their own customs, culture, and thought intact, then the law said: "You wanted to be by yourselves, very well, you shall, you will be confined to certain parts of the city and will be locked up in barrack at a certain time every night," so that during the Ghetto years the Jews were to all extents a dead people. They were excluded from the intellectual as well as from the civil life of the nation during this time, but even in the Ghetto they clung to their own laws and above all their schools and books.

Because of this oppression the Jews of this generation have been to the forefront in all schemes for social justice, for a better order of society, and no one is better fitted to plead for peace and understanding between nations than the Jews because war and misunderstanding has always resulted in a setback for the Jewish race.

The production of Hebrew literature has never ceased from the time of the prophets, down to the present day, and in modern literature the names of Heine, Zangwill, Feuchtwanger, are names known throughout the world. Feuchtwanger and Zangwill have written many books, and have given to the world vivid impressions of Jewish life, and to show how the Jewish people in general came to identity themselves with the lands of their adoption—may I draw attention to the fact that the poem engraved on the Statue of Liberty was composed by Emma Lazarus, while the "Hymn of Hate" which is chanted by German Nazis against the Jews, was also composed by a Jew named Lissauer, and nearer home, the school song of the Manchester Grammar School was written by a Jewish boy.

The Jewish race has also given to Europe some of her most outstanding thinkers, Einstein in Germany, Freud in Austria, now, of course, Professor Freud has had to seek refuge in England; not only in Austria but throughout the whole world a debt is owed to Professor Freud for his new science of psycho-analysis.

In the contribution of science the name of Heinrich Hertz is prominent for his discovery of the electric waves, which bears his name "The Hertzian Waves," and made possible the development of wireless and telephone.

One of the founders of Socialism was a Jew, Karl Marx, whose books have been translated into many languages and read in many lands. I could go on mentioning individual Jewish people who have contributed much to the world of science, music, art, literature and drama. Out of 150 winners of the Nobel prize awarded between 1901 and 1930 to distinguished men of all nations, no less than fourteen Jews were thus honoured and two of these awards were for work in the cause of peace.

Indeed, Jews have been the leaders in many countries in the movements for peace and social justice. Through the long years the Jews have been hoping and looking towards a promised land, and through the weary years of waiting the words of the Old Testament have inspired them "When nation shall not lift up the sword against nation, neither shall they learn war any more." Because of their wanderings on the face of the earth they learnt that all humanity is one, that all nations are members of one family, and this knowledge they try to teach the world.

All these things we owe to the Jewish race and much more, the hope, the faith, the courage of a scattered people, poor in worldly goods, rich in knowledge which made nations envious of them, sustained by their hope of the promised land, Zion.

It is the hope and prayer of right thinking people that the race of Judea, will find peace at last in Palestine, where he will build for himself what he would have built for Europe, a richer and a nobler life.—ANON.

REVIEWS.

"Bible Blunders."

In view of the propagandist energy of the Fundamentalists it may be well to call attention to this little book:—"Bible Blunders," by the Rev. G. Maurice Elliott. Price—Sixpence. Pub. by the "Psychic Press,"

Mr. Elliott is of the Church of England. Moreover, the present writer knew him as a deeply sincere and earnestly religious student. There is therefore no question as to the spirit in which "Bible Blunders" is written. It is written from a keen desire to let the truth be known, the truth which shall free the soul of man. The author states that:

"The Bible, wrongly understood, is Mankind's worst enemy
The Bible, rightly understood, is Mankind's best friend."

The first words of his introduction are, "An Infallible Book, an infallible Church and an infallible Pope have succeeded in splitting Christendom into some 200 sects, and making a league of religions unthinkable."

In this little volume he attacks with commendable directness the claim of infallibility for the Bible. There are only 30 pages but in that small compass fallibilities from Genesis to Revelation are displayed. In Chap. 2 by the placing of contradictory statements side by side it is shown that the Bible itself is witness to the impossibility of its being God's word from "cover to cover." Here are examples:

Gen. vi., 19: "And of every living thing of all flesh, two of every sort shalt thou bring into the ark."
Gen. vii., 2: "Of every clean beast thou shalt take to thee seven and seven, the male and his female."
Ex. xxxiii., 20: "Thou canst not see my face and live."
Ex. xxxiii., 11: "The Lord spake unto Moses face to face."

The questions of the Virgin Birth, Everlasting Punishment, and Angels are dealt with in refreshing fashion. This short review may conclude with the author's own conclusion:

"There are errors, mistranslations, and interpolations in the Bible, the Book it not infallible.

"The transmission and translation of the Book have not been infallible.

"As neither the book, nor its transmission, nor its translation, nor its interpretation, are infallible, it follows that no Church is infallible."

"Bible Blunders" should be in the hands of every one who is troubled or tempted by the Fundamentalists.

JOHN HINKINS.

"The State and the Soul"—St. John Ervine, Hon. LL.D., St. Andrews, Member of the Irish Academy, Essex Hall Lecture, 1939. Lindsay Press, 1/-.

Some of our readers heard this lecture delivered; but, we are hopeful that as many of our readers will get hold of it, as soon as possible, for it grips the interest right from start to finish. Dr. St. John Ervine is a Belfast man. His father died in Belfast in 1886, had never seen or heard of the electric light, never seen a telephone, a typewriter, a bicycle with pnuematic tyres, motor car, aeroplane, wireless set, national newspaper, and it had never occurred to him that a London newspaper would be purchaseable in Ulster almost as soon and as easily as in London itself. These and many other daily comforts are so familiar and commonly distributed, that we forget how recently they were invented. "What sort of broadcasts had you in the War?" he was asked. "Broadcasting was not one of the horrors of the War, but of the subsequent peace."

But with the immense development in the mechanical aids to a civilized life, there has been a remarkable decline in personal liberty. This is the theme of the book. "Our grandfathers greeted the future with a cheer; their great-grandsons greet it with a sneer."

An impartial survey is made of tendencies in politics, in religion, the rapid encroachments on personal liberty, and the attitude of infallibility in the case of a few who have grasped control. "Herr Hitler demands the 'blind obedience' of his helots, while Signor Mussolini, the leader of one of the most liberty-loving nations in

Europe, boldly declares, amid applause from the young, that freedom is a fetish and democracy a putrifying corpse. 'Believe, obey, and fight,' is the Duce's orders to his Facists. 'We Germans,' General Goering writes in his book, 'Germany Reborn,' 'believe that in political affairs Adolf Hitler is infallible, just as the Roman Catholic believes that in religious matters the Pope is infallible.''

"The claim Professor Huxley would make if he were dictator, to control the mind of the community for the community's general welfare, is already made by the Roman Catholic Church, the Soviet Government in Russia, the Nazi Government of Germany, the Facist Government of Italy, and the De Valeran Government of the Irish Free State. When De Valera wishes to know what is good for his countrymen, he looks, as he himself has said, into his own heart, an assertion that might have been made, in regard to himself and the people he governed, by the most absolute autocrat in history."

A selection is given of Prohibited Books on "The Index" (500 pages), issued by the Vatican, 1938.

Cardinal Lepicier published a book, which Pope Pius X, declared contained "the very kernal of Catholic doctrine."

"Formal heretics deserve not merely to be excommunicated but to be killed; that the power to kill for heresy belongs both to the State and the Roman Church, and that the latter should not shrink from discussing this teaching out of regard for the sentiment of the modern age."

This is a very bold outspoken lecture, by no means, we might venture to say, likely to be popular among a considerable section of the congregation represented in the Assembly to which it was addressed; but, in days gone by, has that same denomination been without its autocrats and oligarchies?—ULLIN.

"Where there is no heresy there is no belief, and where there is no belief there is no life. If we are to save our souls alive, we must allow the dissentient the utmost limit that is compatible with our existence." — Dr. St. John Ervine Essex Hall Lecture, 1939.

THE TWO CHRISTS.

Brother, if your Christ be the Atoning Lamb,
The Only Begotten of the great I Am,
The Rock of Ages cleft for you,
And you say my Christ would never do.
Brother, follow your Christ and give me your hand.

Brother, if my Christ be the great Ideal,
The possibility of the race made real,
The lowly man of Galilea,
And I say your Christ would not help me.
Brother, leave me my Christ; but give me your hand.

Brother, if our Christs—both claiming the Dear Name—
Turn out in the end to be One and the same,
The Love Divine that bleeds for all,—
Would our hearts rejoice to hear Him call
"Brethren, come unto Me and come hand in hand."

—ANON.

Dr. L. P. Jacks, former Principal of Manchester College, Oxford, and Mrs. Jacks, at their residence Shotover Hill near Oxford, celebrated their golden wedding on Saturday, July 29th. Their sons and daughters presented them with a group of trees which were planted on the lawn in front of their house. A scarlet oak represents the heads of the family, around it a circle of berberi's bushes representing the six children. In a wider circles are 12 rose bushes to represent the grandchildren. Dr. Jacks, who is now 78 retired from Manchester College in 1931. He has spent most of his spare time tree planting and house-building. He has planted 8,000 trees on Shotover Hill, and has built 10 houses in the district as examples of domestic architecture. For one of them he made bricks in his own kiln. But Dr. Jacks is still a hard worker notwithstanding his retirement, and is editor of the "Hibbert Journal." —"Daily Mail."

HISTORICAL NOTES.

TWO GILBERT KENNEDYS.

There were really three, but we are only interested in the minister of Holywood, 1670-78, who succeeded Thomas Peebles (Clerk of the first Presbytery in Ireland), and his grandson, minister of Second Belfast, 1744-1773.

Documents of John Carl of Cassilis, one of the lay assessors who attended the Westminster Assembly, the Kennedys were outstanding in the Scottish Church. The elder Gilbert and his brother Thomas are described in an old document as "Presbyterian clergymen in great repute." Their father, Colonel Gilbert Kennedy, took part in the battle of Marston Moor under Cromwell.

Thomas Kennedy settled in Donoughmore, Co. Tyrone, he should not be confused with another Thomas Kennedy, who came from near Stranraer about the same period, and settled in Newtownards, and acted as supply for Holywood after Gilbert Kennedy's death in 1678 until Thomas Cotham was installed.

When the elder Gilbert left Scotland, owing to the persecution, his wife and children were concealed in a cellar of a friend who was liable to confiscation of property if they had been found. Two of their children, John and Gilbert, left records of their experience, when hiding. John became a Professor, and Gilbert became minister of Tullylish and Moderator of the Irish Synod, 1720, in contrast to his father. He was a great advocate for subscription.

McCreery in his "Presbyterian Minister of Killyleagh" states that the first Gilbert is buried in the aisle of Dundonald Church, this is incorrect, he was interred in Comber churchyard. Naturally he disliked Prelacy, and talking with a farmer on the subject he said: "Now, John, could you not pray as well between your own plough stilts, as in any consecrated Kirk? The reply was: "Ay sir, in stubble but no in lay."

When the Rev. Jas. Gordon of Comber was ejected in 1661 and a prelatic successor was appointed, the women collected and following the example of Janie Geddis of Edinburgh, pulled him from the pulpit and pulled off his surplice. When tried at Downpatrick, one woman on examination said: "And maun a tell the truth, and naething but the truth." "Yes, you must." "Weel then, these are the hands that poo'd the white sark over his heed." At the time of these persecutions ministers held services by night on the Holywood Hills and in glens near Comber, people came from all the surrounding country, some even ten miles, bringing their children to be baptized.

The younger Gilbert was ordained in Lisburn, 1732, and installed in Killyleagh, 1733. In 1744 he became minister of Second Belfast (All Souls), but still continued as a member of the Killyleagh Presbytery. He was elected Moderator of the Synod of Ulster, 1763, and died 12th May, 1773. A niece was Mrs. Robert Andrews of Comber, and a grand-nephew was Rev. Dr. Moody of our Strand Street Church, Dublin.

It was during his pastorate that the 2nd congregation received from the Earl of Donegall the lease for the site of the old Meeting House, Rosemary St. The Church trustees were three prominent merchants, Thomas Greg, Waddell Cunningham and George Ferguson.

In Kennedy's pastorate of twenty-nine years, he was one of the outstanding champions of "Non-Subscription," differing with his father's views, he rarely touched on them in the pulpit preferring the presbytery or synod for discussion.

The position of the 2nd Church was very unusual at this period belonging to the Presbytery of Antrim, with their Minister a member of an orthodox one, a precedent which in the course of time may be referred to, if some very liberal Presbyterian is invited to fill one of our pulpits, and desires to retain his connection with an orthodox presbytery.—H. J. F. ORR.

"The messengers of the poor are tardy and careless." — Sir Walter Scott.

THE SHIFT MAN.

The buzzer tolls the knell of parting day,
The late Receiver men go to their tea,
Day workers homeward wend their weary way,
And leave the Mill to shift-men just like me.
—From "NUTS."

Anyone who reads the Gospels, Mark or other, under the impression that he is reading a "record"—as the term would be understood at the Record Office—and forgets that he is reading a **Gospel**—that is, a message of salvation operated by Jesus Christ, the Son of God—is bound to misunderstand what they (or any one of them) intend to convey.—Dr. L. P. Jacks in "The Inquirer," 19/8/39.

One of the most glorious things to perceive, even at an infinite distance, is the Great God as a Person. It is infinitely comforting from one point of view, and infinitely glorifying from another point of view, to know that we shall never lose ourselves, nor can we ever lose those who are around us as companions on our way.—"A Study in Symbolic Yoga."

"The young are responsible for the three tyrants of Europe—Hitler, Mussolini and Stalin," said Mr. St. John Ervine, the dramatic critic, in a speech reported in the "Yorkshire Post."

"It was the young who cheered when Mussolini said that freedom was a fetish. It was the young who put Hitler in his present position and keep him there; it is the young everywhere who give the tyrants and the reactionaries their power; it is the young who yell out for war; it is the old and middle-aged who want peace.

"This appalling legend that is spreading over the world that only the young and generous and full of idealism must be dispelled if we are ever to get idealism and generosity back in the world."—"Public Opinion."

S. & J. HEWITT
Carpenters, Builders and
General House Repairers,
15c CASTLEREAGH ROAD,
BELFAST.
Telephone 57043.

R. W. MOFFETT & CO.
House and Church Decorators,
and General Contractors.
ESTIMATES FREE.
1 BOWNESS ST. & McCANDLESS ST., BELFAST.

— The Unitarian and —
Free Christian Men's League.

BELFAST CHAPTER

—:o:—

meets in the CENTRAL HALL, ROSEMARY STREET, at 8 p.m., Third Thursday of the month, October to May, inclusive.

OBJECTS (inter alia).

To encourage laymen to take a more active part in the work of the Churches.

To form a bond of union and closer co-operation between the members of the various congregations.

The Committee invite those who are not already members to join. The minimum subscription is 2/6, and further particulars may be obtained from:—

MR F. A. ROBINSON,
"Kenron,"
Holywood,
Co. Down.

Veil after veil will lift—but there must be Veil upon veil behind.
Sir Edwin Arnold.

CHANNING SCHOOL,

HIGHGATE, LONDON, N. 6.

PUBLIC SCHOOL for GIRLS

CHANNING SCHOOL stands on Highgate Hill, overlooking Waterloo Park, only a few minutes' walk from Parliament Fields and Kenwood. With its hockey and netball grounds, hard and grass tennis courts and beautiful gardens it enjoys not only many of the educational advantages of the Country, but also those which easy access to London alone affords.

The course of study is arranged, so that pupils may take Oxford and Cambridge Scholarship and Entrance Examinations, and the General School, Matriculation and Intermediate Examinations of the University of London. Excellent facilities are also provided for training in all branches of Domestic Science, Music and Art.

An Examination for an Entrance Scholarship of the value of 50 Guineas a year is held in the School in February.

FEES, 115 GUINEAS.

For particulars and Prospectus apply to the Head Mistress.

CHURCH PRINTING.

For Church Printing of all kinds.—Church Reports, Programmes, Circulars, Cards, etc.

You should give me a trial. Work is good and charges are reasonable. : : :

EDWARD HODGETT,

REPORTER PRINTING WORKS, NEWRY.

Wires—"REPORTER, NEWRY." 'PHONE 92.

T. & J. M'ERVEL, Ltd.

Seed Merchants & Implement Agents
Feeding Stuffs. Artificial Manures.

Mowers, Reapers, Binders, Horse Rakes, Swathe Turners, Rick Lifters, Potato Diggers, Turnip Cutters, Chaff Cutters, Grinding Mills, Ploughs, Harrows, Cultivators, Horse Hoes, Threshing Sets, Churns, Boilers, Lawn Mowers, Garden Rollers, and every other requisite for the Farm.

40 VICTORIA SQUARE,

BELFAST.

Telephone 2704. Telegrams: "M'Ervel, 27047, Belfast."

CALL, WRITE, 'PHONE OR WIRE.

Printed by E. Hodgett, Margaret Street, Newry, for the "Non-Subscribing Presbyterian Church of Ireland," Copies may be obtained of Mrs. V. Colvin, 35 Rosemary Street, Belfast.

LINDSEY PRESS PUBLICATIONS.

THE ENCHANTED CHILDREN — 20 Delightful Tales, by Vivian Pomeroy, D.D. Price 1/- (by post 1/1).

SEEING THINGS—By John Hinkins, M.A. Fourth volume of Ten Minute Talks to Girls and Boys. Price 1/- (by post 1/1),

A GOLDEN TREASURY OF THE BIBLE—including THE APOCRYPHA. Edited by Mortimer Rowe, B.A., assisted by Principal H. McLachlan, and Professor Dorothy Tarrant. 1076 Pages Crown 8vo. Clear Type. Consecutive Titled Readings with Introductory Notes. Price 7/6 (by Post 8/-). Leather bound, gilt edges, 10/6 (by post 11/-). Two Volume edition—Vol. 1, Old Testament and Apocrypha, 5/- (by post 5/6); Vol. 2, New Testament, 2/6 (by post 2/9). Send for Prospectus showing specimen pages.

The Great Unity—A New Approach to Religious Education, by Margaret Barr, M.A., of the Khasi Hills, India. Price 1/6 (by post 1/7).

The Upland Path, and other Addresses, with some Autobiographical Fragments, Memoirs and Photographs of Dr. Henry Gow, late Vice-Principal of Manches er College, Oxford. Price 2/6 (by post 2/9.

Uncensored Avowals. The new Shilling series. Under this general title, two new books have been issued as follows:

FROM PRIMITIVE TO MODERN RELIGION, by R. F. Rattray, M.A., Ph.D., President of the General Assembly. (Postage 1½d) 96 pp.

WORLD VISION, by Leslie J. Belton, B.A., M.Sc., Editor of "The Inquirer."

IS THERE A RELIGIOUS BASIS FOR SOCIETY? by Sidney Spencer, B A. (of Liverpool).

GOD, COMMONWEALTH AND AFTERLIFE, by Basil Viney. (Postage 1d. on each of above 3 books)

A POSSIBLE RELIGION—The Christian Way of life, by Basil Martin, M.A.

The Shilling series **"Religion: Its Modern Needs and Problems,"** edited by Raymond V. Holt, M.A., B.Litt., is still obtainable. It consists of 22 titles and authors It is a library in itself. The last issue consisting of a review of the whole series is by Irene M. Hubbard, the title being: **'The Present Religious Situation."**

SEND FOR COMPLETE CATALOGUE AND PRICE LIST.

THE LINDSEY PRESS, ESSEX HALL, 5, ESSEX STREET, STRAND, LONDON, W.C.2.

THE ULSTER UNITARIAN CHRISTIAN ASSOCIATION.

BOOK DEPOSITORY.

35 Rosemary Street, BELFAST.

THE PUBLICATIONS ADVERTISED ABOVE ARE STOCKED.

UNITARIAN AND GENERAL LITERATURE ON SALE.
BIBLES, HYMN BOOKS, SUNDAY SCHOOL BOOKS.

BOOKS AND BOOKLETS SUITABLE FOR PRESENTS

THE CHILD GUIDE TO THE CHRISTIAN LIFE
ON SALE NOW 1d. EACH.

Any Book not in stock procured at shortest notice. Special Terms to Ministers and Sunday School Teachers.

TRACTS EXPOSITORY OF UNITARIAN PRINCIPLES FREE.

Open 9 to 6 p.m. Saturday, 9 to 1 p.m.

Agent in charge—Mrs. V. COLVIN.